

and Maurice's diplomatic ability certainly stood the Protestant cause in good stead. And the international situation once more provided its opportunity. France and England were now at peace, and Maurice had no difficulty in securing the alliance of Henry II., though at no small cost to the integrity of the empire. The sultan was again on the war-path in the east, and Charles' relations with Northumberland were strained over the question of the refusal of his English cousin Mary to conform to Protestantism. He had his suspicions of Maurice, but his over-confidence betrayed him into a false security, and Maurice and his confederates, William of Hesse and the Margrave of Brandenburg-Culmbach, were on the march to Innsbruck and the French in Lorraine before he awoke to the gravity of the situation. Resistance was hopeless, and his first idea was to escape to the Netherlands. It was too late even to do this, and the only alternative was to hurry away, on the evening of 19th May 1552, in a litter, through darkness and storm, over the Brenner, as far as Villach. But for a mutiny in Maurice's army, the august fugitive would have been taken prisoner.

The victors stopped short of revolution. They did not depose the fugitive in virtue of their victory. They consented to negotiate, and ultimately agreed to the Peace of Passau, which assured toleration to the Lutherans, even if, at a subsequent Diet, religious unity should prove unattainable (August 1552). Three years intervened before the final settlement was reached. As the result of lengthy negotiations at the Diet of * Augsburg (February to September 1555), the Lutheran princes would accept nothing less than the recognition of their right to profess the Augsburg Confession and to retain possession of the secularised ecclesiastical property that was not immediately held of the emperor. They secured the abolition of the episcopal jurisdiction within their territories and its transference to themselves. They did not succeed in carrying the demand for toleration for the adherents of Luther in Catholic States, but dissidents who refused to conform to the established religion, whether Catholic or Lutheran, were to be at liberty to remove themselves and their property elsewhere. They were compelled, too, to submit to the stipulation that if any spiritual prince became a Protestant he should forfeit his